

# HOW MAN

IS MADE IN THE IMAGE AND LIKENESS  
OF GOD,

AND WHEN,

EXPLAINED, AND CLEARLY SHEWN,

THROUGH

ZION WARD,

IN A LETTER TO A FRIEND.

Also,

THE MARK

THAT GOD SET UPON CAIN

DISCOVERED,

AND HEREIN EXPLAINED WHAT THAT  
MARK WAS.

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Mark the perfect man, and behold the upright, for the end of man is peace. Psalm 37, 37.

Mark me, and be astonished, and lay your hand upon your mouth. Job 21,

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MY VERY DEAR FRIEND,

TEN years are now gone by since the great Creator began to put forth his power to create, and to make, according to that word which his Spirit in time of old inspired some prophet to write and to record, I mean the following:

“ Let Us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over every creeping thing that creepeth upon the earth.” See Genesis, 1st chap. 26 verse.

The declaration here made, so altogether contrary to the opinions of all writers upon the Scriptures, and being so diametrically opposite and against the wisdom of all men upon the Sacred Word of the Spirit recorded in the Bible, will by no means be new to you, because you have yielded up yourself to be taught by the Spirit of Truth. But to the numerous teachers of what is called the Christian religion, and to the different denominations under their tuition, guidance, and direction, what we say above will be truly astounding and alarming; and some of them, ere they give the subject a fair trial, by reading it, and judging for themselves with the judgment of truth, will at once declare the writer either out of his senses, or that he is a blasphemer, to say that ten years only are passed since the great Creator began to create man, according to the Scripture above quoted. Whereas they all are settled in the belief that this was done towards six thousand years ago.

They have heard from the Scriptures that the Lord would come sudden and unawares, and like a thief in the night, &c. but they never thought that this coming sudden and unawares, and as a thief, was to come in wisdom and power, diffusing such light that they never before saw, or heard of, and so differing from all their lights, and so powerfully brilliant above theirs, that it must put them out in obscure darkness, while itself must remain henceforth and for ever to be the Light to lighten the world. They imagining that the Lord is to come down bodily out of the sky, or from above the sky, at the last day, are, by means of this delusive notion, quite unprepared to meet him in the way of his coming, according to the Scriptures, which is, as we say, to put out all lights but himself; and if we can prove that the Light now appearing at the head of this letter, and all through it, is the Lord's light, then most certainly all the lights of all men upon the subject, and on every subject contained in the Bible, must go out, and so what is written is fulfilled, viz. “ The Lord is in his holy temple, (giving new light,) let all the earth keep silence before him.”

Surprising! some will say. Is it no more than ten years since God began to do that work made mention of in the words, "Let us make man in our image, &c.?" We answer, No; and because so it is, we by knowledge given forth from God, date the present year, Year 11, and happy it is for all those who receive or admit that light into them, that they acknowledge this new date, for by their acknowledgment of the same, they give proof that they deny the world, and man's wisdom on God's ways, in his works, and man's wisdom on the meaning of God's mysterious word; and those that see the Son of God in the way of his coming, and receive him, the way, the truth, and the life, taking up their cross, denying themselves,—they give proof that they turn from the darkness to the light, and turning to the light they turn to God, who is light, and consequently they attain unto peace, in the knowledge of the love of God.

You know what the wisdom of man saith upon the above-quoted text, viz. that toward six thousand years ago, God said these words, and that then God did make man in his own image and likeness, male and female, &c. and that all the beings called men and women, are in the image of God, in some degree like their first father, they say, only that they are fallen creatures, and sinful and depraved by means of their father's transgression, but that they recover the lost image of God when they are converted, they mean, when they believe each the different Gospel, (as they call it,) that the founder of each sect has preached unto them; and when they yield obedience to their precepts, and join in all their ceremonies and ordinances, doing the same with all their might and ability, this is called conversion, no matter what the creed is, they can be as well and completely born again with the Calvinist creed as with the Wesleyan, although Hell and Heaven are not more opposite than what these two doctrines are, in what each declare, and decidedly. One must be untrue, at all events, but such conversions of souls as both these sects talk of, the Scriptures are quite silent about; they know nothing of them. And as to Adam being their first parent, it will be very strange if we shall make it plain that he was not the first parent of their race at all, and that it was not Adam's sin that has so affected them as they say; and as to their conversions, and getting on them the image of God thereby, they are under a very great mistake.

But all this great noise and tumult about being converted, and born again, &c. &c. had its rise in ignorance of the language of inspiration, as it is recorded in the Bible. I admit at the same time that ignorance alone was not the builder of the whole concern, for Craft and Self have been industriously employed to carry on what, through ignorance, men invented as religion, and gave their proselytes the titles of saints, converted men, and souls that were born again. But indeed the image of God was never seen on man since grass grew, or water ran, till now, within the time of our date; for man (as God means



when he speaks of man) was not made at all, nor was even the dust of the ground, whereof he should be made, formed. It might be asked then, what do you call all those beings who have covered the earth from time immemorial? We answer, they were not men, but shadows of a future and better race. This might give offence, although it is not meant so, but we mean to prove the assertion we make from the Holy Scriptures, under the guidance of the Spirit of Truth, whose office it is, now that he is come, to guide his disciples into all truth, of whose scholars it shall now be said, "These are the people that know the joyful sound of Gospel grace, and who walk in the light of God's countenance. These are the seed whom the Lord hath blessed."

Some eminent men of foreign nations who were great searchers after hidden things, and who were not bound by any particular creed to think this way or that way, or to do this way or the other, have searched into the subject of who was the first parent of the beings called men and women, that inhabit the surface of the globe, and when the records of all nations, especially those of the eastern climes, are consulted, to find out the date of the world, no date can be found. One writer of those countries gives his opinion that the world might have been standing seventeen or twenty thousand years, others imagine much longer, and those men who are freest from craft, and will be honest, confess (after all their study and searching into the subject for years together, some of them,) that it is quite uncertain as to how long the world has stood, that it might have been in existence for millions of years, and as uncertain is it, who was the first parent of the race of people, or whether they had any first parents at all, (as a man or a woman,) or which way all these beings came to be, it is not known, nor is it absolutely necessary that it should, only for one thing, and that is, that so many that make a trade of religion might be defeated in their purposes. But we do not fear putting them to the blush without that, by simply opening the Scriptures in their true light and meaning.

It is not known when the Great Spirit inspired the prophet to write the words of our text, "Let Us make man," &c. But, as all Scripture was given by inspiration of God, so was the one now under consideration, and it was written for our admonition, on whom the ends of the world are come; and we need not tell you that though God inspired some person to write the words, (it may be many thousands of years back,) yet God's inspiring the prophet at the time, was not God's speaking; no, it is written, "He spake, and it was done, he commanded, and it stood fast," and his work is a perfect work.

When the time comes for God to cause his glorious voice to be heard, (to use Scripture phraseology,) and to shew the lighting down of his arm, in the accomplishing of his purposes, he speaks, and the work is done, and the work that he doth is made to appear unto his servants.

But when ever did a man appear on earth in God's image? who can tell? What proofs have any man living in any time past left behind him, that he was made in the image and likeness of God, as the Spirit in the words meant it to be understood? No! the word was given by inspiration, and put on record, to be fulfilled in the end. The word might (in a sense,) be said to be sown, when it was given to the prophet to record; but it could not produce its fulfilment, or increase, 'till the fullness of time, I mean, 'till this present period of time.

You are yourself a husbandman,—do you expect when you sow wheat, to see its increase on the same day that you sow? No, you know better; you know you must wait the time for the crop to appear. The time of harvest must come, ere you can have it. How unwise is it then for people, when they read the Bible, to read it for past time, and to read it as a history, and to imagine that God spake the words, “ Let us make man in our image,” about six thousand years ago, and that at that very time, and on that same day, the man was made! No, no, God is a husbandman; he only inspired the prophet with the word then, and in due time its fruit appears. God's speaking is his work, and his work is his speaking, “ he spake, and it was done.”

The image of God was never seen on any man all down through time, neither was his glorious voice heard, as the Word itself witnesseth in the following words. See John, v. 37. “ Ye have neither heard his voice at any time, nor seen his shape.” (N. B. God is a Spirit, and he has no shape 'till he makes man in his image, drawing, as it were, his shape upon the human clay.) But this shape, or image, it is clear, was never seen down to the time this Gospel of John was penned. No, we affirm, nor ever since, 'till now, in this last time. “ No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him.” Here it is again witnessed that no man ever saw the image or shape of God, according to the Word, on any man; and it is the work of the only begotten Son to declare, and to shew what that image is, and what is meant by the word, “ Let Us make man in our image,” &c. Therefore, this work being exclusively his, to do at his coming, “ When he should come to be glorified in his saints, and to be admired by all that believe,” and “ when he should come, (agreeably to all ancient prophecy) to bring to light the hidden things of darkness,” this being, I say, the work appointed to the only begotten Son to do, God never gave wisdom to any man, Pope, Bishop, Prince, or Ruler, or Divine (so called) of any name, or sect, to develope the mystery;—it was ever infinitely beyond their reach.

And, who was with God, when he said, “ Let Us make man,” is a subject much thought on by serious thinking people, and some writers have attempted an explanation of it; but all in vain;—satisfaction none could gain on the point; no, neither

has any one been able to attain unto perfect rest in mind, on the deep things of God, and, to all people, (only some are too proud to acknowledge it) the Bible has been like dark mountains to them, upon which they have been ever stumbling. And why has it been so? We answer, because the only begotten Son, who was embosomed in the Father, was not, by the Father, shed forth into humanity, to be the Light of the world, (i. e. of the human soul,) nor does the Scripture give any to expect the appearance of the only begotten Son, formed in the human mind, 'till the latter days. See what is written in the Epistle of Peter, which proves this our assertion true. “Be sober, and hope *to the end*, for the grace *that shall come unto you* at the revelation of Jesus Christ.” What then is a revelation, but the developing of the hidden mysteries that lay hidden, or veiled, in allegory 'till his coming, which can only be opened in, and by his coming. His coming naturally, as it were, opens the meaning of the Scriptures, because he comes according to the Scriptures, just in the way in which the Scriptures foretell of his coming, and in the way that the Spirit meant it to take place, though none understood the way of the Spirit.

And what is the grace that was to be brought to man at the revelation of Jesus Christ? We answer, that man should be made the sons of God by adoption, that man should rest in the sure and certain knowledge, the abiding knowledge of his sonship, and joint-heir-ship with God's eternal Son, (i. e. God's own heart's love,) for it is that love that in this latter day becomes man in us.

God has now lit his candle, not to put it under a bushel, or under a bed, but it appears upon a candlestick, to give light to all that comes into God's house; and you, dear friend, are worthy to see the light; come in freely,—the gate stands wide open for you, because you are a lover of light and divine truth, consequently, are a lover of God, who is light itself; and you being a lover of light and of God, you have the sure token that you are beloved of God. “There is a God in Heaven that revealeth secrets,” and who will, through this pen, open a few things to you, for your edification and instruction.

First then, we shall attend a little to the word *Us*, *Let Us* make man, &c!—Why it is said, *Let Us* make man in our image, after our likeness.—And in the next place, we shall shew the workmanship of the *Us*, God, and how man is made in the image and likeness of God. And then those who have imagined that they have had this image in their conversion (as they call it) to their religion, or by their devotion to their several creeds, and systems, and forms, they will have to judge if they are the men that wear God's image, or not, and you will be edified.

Now you must know that the One only eternal God, though One, yet is a Trinity in himself, for the Father is all that we



call God; he is the kingdom, the power, and the glory, every where, universally, the One only great Eternal Spirit, or Being, as it is witnessed in the Scriptures, One God and Father of All, who is in you all and through you all. Again, "There is one God," not three Gods, as some have said, God the Father, God the Son, and God the Holy Ghost, which words decidedly and distinctly declare three Gods. But there is one only God, who is in himself all power, might, wisdom, and all that we might name. "Hear, O Israel, the Lord our God, One Lord," and in this one God there is Love,—he is the fountain of love,—and because he would generate his love in time into man, into a human soul, who should become the Mother of that Love, therefore his Love is called his Son, when generated into or begotten in humanity, and the Son is the brightness, splendour, and glory in the Father; and the effectual working of the power of God, when it is put forth, with the love to accomplish God's purposes and love decrees, is called the Holy Ghost. But there are not three Gods, but one only God. Look abroad in the great universal nature; all things have their being out of God, and all things visible display his power; and the diffusion of the wonderful light, and sun's heat throughout, and over all the universal nature, is a display of Love to that nature; and the works of his Spirit are displayed in the forming, framing, and imaging of all things, and giving to every tree, plant, flower, and vegetable, their virtue, variegated beauty, and fragrance. These three amazing works are distinctly seen, and are a standing proof before us of the Trinity in God; and yet he is but One being, and not three persons. But his love immediately to man is not displayed directly for man's personal and inward happiness, 'till he sheds forth his love, and sends or puts forth his power to perform what in his love he decreed for man, viz. to make man in his image and likeness, when that word is fulfilled.

"So God made man in his own image, in the image of God created he him, male-female created he him."

When it is understood therefore that the One only God is a Trinity in himself, it is easy to account for the word, "Let Us make man in our image," &c. Let Us make a being, a triune man, a likeness of our triunity, and our holy name, Je-sus-Christ, shall be called upon him, which name shall express the nature of his being, for he shall be a Tree of Life, Je, the root, sus, the stem, and Crish (or Christ) the branch, bearing righteousness and truth, with all the fruits of our spirit, that shall be life to all that receive and eat thereof.

Let us make, as it were a little God, that as we, God, have dominion, and as we reign supreme over all beings, and command, rule, and govern, and all beings are subject to our authority and power, so let us make man on earth, to have dominion over the fish of the sea, over the fowls of the air, and over the cattle, and over every thing that creepeth upon the earth. Let

us make man, and give him power, and might, authority, judgment, and council, to govern all these, to have the dominion over them, to rule them, and to have them in entire subjection, so that they shall be so under his authority that he shall do with them as it pleaseth him; and as we, God, in our love, wisdom, and power, rule, govern, guide, and direct him, our image, he being subject unto us, in our love, wisdom, and authority, so let the Man, our image, be supreme on earth in spiritual light. Let our spiritual flame of light and love dwell in him, even our word. Let it be his life, and let him out of that life counsel his fellows, and so by love and wisdom gain them over, to yield obedience to our divine law, which shall be in his heart, as it is written, "Yea thy law is within my heart, I delight to do thy will, O my God." So let us make man in our image, and after our likeness.

We proceed now to shew the process by which God makes the man in his own image; but it will be necessary for us as we go on, to shew what the Spirit means by the fish of the sea, the fowls of the air, the cattle, and creeping things that creep upon the earth, over which the image of God has the dominion given him, and we will just apply here to this subject the words of the Scripture, standing in another place. "His dominion is an everlasting dominion, and a kingdom that can never be destroyed."

The doctrine taught by all those that have taken in hand to write upon the Scriptures, on this part of the word, is that a man named Adam, whom, they say, near about six thousand years ago, God made in his image, that this man (they not knowing who the man is,) had before his fall literally the dominion over the fish of the sea, (as sea, and fish of the sea, is commonly understood.) But not so: first, there was no such man created when they say, and when the creation does take place, the created being is not (in his first creation) in the image of God, but in part; for had he been in the image of God, as God designed him to be at the last, he could not have fell, nor lost that image; but what God said at first he does at the last. And as a proof that the man was not in the divine image, but in part, at the first, see those words that were immediately said when the fall took place, "The man is become *as one of us*," that is to say, the man is now in the first principle, he has fell into the eternal darkness, into the abyss, into the great chaotic gulf; he stands now in the anger and wrath in which is death. The man is now fallen into that principle, viz. of which it is said, "Our God is a consuming fire," he is in danger (i. e. in Edom) in hell fire, (for Edom signifies danger.) But it is clear from the words of the Prophet Isaiah that he was to come out of Edom, out of the danger at last, as it is said, "Who is this that cometh from Edom, with dyed garments from Bózrah, this that is red in his apparel," &c. The created being had become *as one of us*, but he had not then (as yet) become as



*the us three*, he was not yet in the likeness of the three-one-God, but he is now as one of us, (i. e. as God is without nature and creature, unknown, and therefore dreaded.) The man is become as the one of us appears, 'till the whole of Us, or 'till Us Three are made manifest in the flesh. He sees and feels the truth of the word on record, viz. "It is a fearful thing to fall into the hands of the living God." The man is now cast into the sea of bitterness, when he utters the sad complaint, "All thy waves and thy billows go over me." The floods compass him about, to the taking away of his soul; the fish of the sea has him, (i. e. he is delivered unto Satan,) to the angel of death, Leviathan, which angel of death is in himself, and which is the full power of corrupt nature, which forms the eternal darkness, and arms death with terrors which no pen can describe. The sun, the moon, and the stars are darkened, and in their courses fight against him, and the clouds return after the rain. It is the day when the keepers of the house tremble, and the strong man bows himself, in the living death, and the grinders cease because they are few, and those that looked out of the windows are darkened. The doors (of mercy) are shut in the streets; all is a silent grave,—eternal stillness, with the fallen man, but an acutely felt death. God has ceased to work,—no support from him,—but the sound of the grinding is low, and fear has risen up at the voice of the bird, and the daughters of music (that is, the enchanting ideas that were begotten by the sweet music of Paradise,) are brought low, and are no more heard; in short, the man, the created being, is gone to his long home,\* and the mourners go about the streets. The dust is returned to the earth as it was, (before the breath of life was first breathed into it,) and the spirit, or soul, the breath of life returns to God that gave it. Wisdom has hid herself, and understanding has retired into her secret chamber; the gate of life is shut,—no entrance there for the fugitive, but he is in the horrible pit,—the smoke of their torments ascend up for ever and ever, (i. e. 'till sin, the world of evil shall end in him,) and the words are fulfilled now which saith, "And they have no rest, day nor night, who worship the beast and his image, but the same drink of the fierceness and wrath of Almighty God, which is poured out without mixture into the cup of his indignation," viz. the sinner.

Thus the man has become as one of us, to know good and evil. Yes, by experience he knew the good of paradise, (though that was not the eternal good, yet it was a part or small portion of it, the earnest of the incorruptible inheritance,) and now by experience he knows evil. The fish of the sea has dominion over him, and hell has swallowed him up, (though he is made to have dominion over it, in the end, but now that is hidden from him,) the fowls of the air, (i. e. evil spirits,) he is a prey to; the ravens have pecked out his eyes, evil thoughts swam into him, and these creeping things devour his very vitals, and he says in the bitterness of his anguish, surely

\* See Ecclesiastes, 12th Chapter.

God hath made me for destruction, for now in his adversity he remembers not prosperity. The cattle trample on him, (i. e. the word of God curses him,) because he is found to be the sinner; he is stung by death, the poison whereof drinks up his spirit, and he is obliged to open his mouth to let down the bitter draught. Yes, O Jerusalem, (Adam) thou hast drank at the Lord's hand the cup of his fury, even the dregs of the cup of trembling.

From what has been now said, it will be clear to the spiritually minded, what is meant by the fish of the sea, the fowls of the air, cattle, and creeping things, that had dominion over and creep upon the man, the earth; for good, as we have already said, in the degree, paradise, as we say, must be experimentally known by the created being, and evil must be experimentally known also by him, ere he could, at last, arise into God's image. That that he is made to have dominion over, in the end, (at his completion) must first have dominion over him, because he must be made perfect, or completed in the divine image, *through sufferings*; therefore in order that he might arise into that image, he is thrust out of Eden, to shift for himself, with all the accumulation of evils that we have already made mention of, with all their weight, resting upon his head, fulfilling in him that which is written, "He hath caused all iniquity to meet upon him," and under this he is pronounced dead; and now, at this stage of the work, had he eaten of the tree of life, he must have for ever and ever lain under the fall. Therefore you read, Gen. 3rd and 22nd, and onward,

"And the Lord God said, behold the man is become as one of us, to know good and evil, and now lest he put forth his hand, and eat also of the tree of life, and eat and live for ever (in the present state,) therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man, and placed at the east of the garden of Eden cherubims and a flaming sword, which turned every way to keep the way of the tree of life."

That was in mercy to prevent the man from receiving the word of God into his being, in his present state, for being shut out in outer darkness, he would have eaten the word ever to his own condemnation, because he could not, in his fallen, deplorable, and miserable state, understand it, because Satan, the spirit that blinds now had him; therefore every word would be to him as the viper's tongue to sting and slay him, and sink him lower, if possible, into the abyss; for he was now the Cain,\* which said in his terror and amazement, "Behold every one that findeth me shall slay me." The sound of the shaking leaf (i. e. the word of God) now chased him, and he trembled at the

\* All and every character named in the prophetic word, are but one character. Each name expresses a state or degree of the hidden spiritual life, and each name in its spiritual import is descriptive of the state into which the being under the discipline of wisdom is brought, in his passing on from degree to degree of the new life, 'till he arrives at the summit of the hill of Zion, or 'till being made perfect through sufferings, he stands in the divine image.

terrible flashing of the flaming sword that was placed at the inaccessible gate, the east, that is merely to say, God stood before him, and against him, in terrible majesty, to prevent him from reaching to the tree of life, in any way but one, viz. this, as it is expressed in the word, Prov. 6. 3, 4, "Do this now, my-son, and deliver thyself, when thou art come into the hand of thy friend; go humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids, deliver thyself as a roe from the hand (of the power of the stern righteousness and inflexible justice) and as a bird from the hand of the fowler." You have lost your soul, and paradise, and the favour of God, my son, and there is but one way left for you to gain it; you cannot pass the way of this gate, the life that you once stood in is now lost; the gate there is fast bolted and barred for ever against you; you must now go down to the west gate, and that you must find out yourself, if you will return, for you can have no direction from me. Go and till the ground from whence thou wast taken. Take now the lanthorn of thy understanding, and see if thou canst with it find out a way to come to me. How long wilt thou sleep? "Go to the ant thou sluggard; consider her ways and be wise, who having no king, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Have I not set a mark upon thee, O thou foolish and unwise being? as it is written, "And the Lord set a mark upon Cain, lest any finding him should kill him."

Look to the mark (as if God said) thou sleepy and sluggish being, and slow of heart to believe; for until thou seest that mark, thou never canst return to me, nor to peace; so go and till thy ground, go and work with thy mind and understanding, and see if thou canst not cause thine own ground to produce the mark that was set upon thee in the dark. See if that mark is not upon thee, that thy eternal life cannot be slain or lost,—it is secured.\* "Go to the ant, thou sluggard, consider her ways and be wise, which having no king, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." What do I mean by this, thou terrified and affrighted sheep, thou foolish and unwise! do not I point thee to the very mark that I set upon thee? Why tarriest thou so long in the birth place? ("Ephraim is an unwise son.") Why dost thou not look back to the mark? Remember Lot's wife, how she looked back, and became a pillar of salt *unto this day*. Look then to the mark, find it out what that mark is, and then thou wilt become that pillar of salt, (for that was the type,) to have the salt of life in thyself, that shall preserve thee and all that believe in my work in thee, and my truth by thee, from putrefaction and corruption. I have set a mark upon thee, but I will not tell it thee, for I now leave thee like the ant, without king, overseer, or ruler. I will not guide thee here, for if I

\* I do not mean to represent that God told him so at the time, but so the Covenant stood with the fallen being, who was now, for wise and gracious ends, left to himself.



still guide thee, thou wilt ever remain a child. Go and get thy bread by the sweat of thy face; go and till thy ground. So he drove out the man, and sent him to till the ground from whence he was taken. "And Cain went forth from the presence of the Lord," that is to say, the Lord left the man to himself, to find out the mark that God had set upon him, and now he was in great perplexity, he was in the wilderness among the wild beasts, and pricked with the thorns and briars of the wilderness. Now he was under the strong temptation, because of his blindness, that he could not see the mark, and must be tormented till he saw the mark, for it was by it alone that he could recover, or deliver himself, as the word saith in Proverbs, "Deliver thyself from the hand." At length, through pain, anguish, and sweat of blood, through labour, vexation, and sorrow, for many days, the bread that was cast upon the waters appeared, he espied the mark that God had set upon him, and saw how God had marked him for his son. He looked back, (as one looking out of darkness and death, and so indeed it was, looking up out of the low dungeon of dread despair,) he looked back and remembered the mysterious word, in the figure which represented his case, viz. of the ant, how he must be left alone without a king, overseer, or ruler, as it is written in another place, Hosea, iii. 4, 5, "For the children of Israel shall be many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphim, afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness, IN THE LATTER DAYS."

(Now by the children of Israel is not meant a set of people called Jews, it means the Trinity on earth, or the man, God's image, the man with the triple life, the children of Almighty overcoming, victorious, prevailing, faith, the children of God, the triune man. But the truth of this was hidden by the word standing in the plural, nor was it to be known 'till God's time.)

He looked back to the mark, i. e. he called to his remembrance as one awaking out of sleep, how God did visit him at the first, and raised him from the dust, breathing into him his breath of life; and he remembered how glorious his soul was, what a joyful paradise he was in, what a summer he enjoyed, though now, alas, the summer flowers were shed, and the lovely garden trodden down, ruined, gone to decay, and brambles, nettles, and thistles, arisen in the place of the sweet and lovely garden, infested also by venomous serpents and loathsome, creeping things. And here occurs to our mind that mysterious prophecy of Merlin, which says as follows, alluding to the character, (being a native of Ireland) and points directly to this subject.

"Erin's green Isle shall sorrow and smile,  
 "Ere the summer flowers be shed,  
 "For her sons shall vie, and her sons shall die,  
 "And many a warrior low shall lie,  
 "Ere the queen of Erin be wed."

He looked back to the mark that God set upon him, he looked back to God's word done in him, he looked back into paradise, and from that summer he now began, like the ant, to provide his meat, or rather, to see his meat was all provided for him there, for there it was that he was sealed to the day of redemption. He looked back, and saw that as he was there in that glorious and joyful life, that though he fell from it by means of transgression, and was fallen into hell, the grave of darkness and death, that he must be brought up out of, and redeemed from out of the horrible pit, for, by what God had done in him before the fall, and by the fall, and all that took place in him, God had set his mark upon him, that none finding him should kill him; that whatever should happen unto him, his everlasting and eternal life was secured, because he was the Adam that was of God, created by God. In the latter day (not in his first creation,) to return and, serve the Lord his God, and love David his king, in the latter day, his day of redemption. But first he must depart, and be driven into the land of Nod, that is, he must be driven out of Eden for his sin, and must become a fugitive, which is signified by Nod; but now, looking upon the mark that God set upon him, he builded a city, (in himself, Enoch,) that is to say, he builded himself up in understanding, and became dedicated to God, and to his service, and the same is meant by his begetting a son, Enoch; for Cain now knew his wife, and she conceived, and bare Enoch; the mystery of which is, that the man by wisdom saw that he had fallen, and become the suffering spiritual woman, who must suffer travailing in birth, being pregnant with the word of God, 'till he (spiritually, she also) should bring forth the truth of all the recorded word. Cain knew himself now to be this woman, as well as being the man, and then the conception of the life to come took place in him. So Cain knew his wife, and she conceived, and bare Enoch; and now this birth having taken place, it is the harvest,—it is the end of the world of sin in God's creature, when the spiritual ant gathereth her food. The summer was the lovely paradisaical day, the fall is the scriptural and spiritual winter, and the end of the winter, or of the fall and sufferings, is the return of the day, the scriptural to-morrow, and the day of gathering in, and the harvest home.

How have the learned of the world digged after this pearl, and strove to find out these mysteries! What opinions have there been given by one and by another, and how various, and one jarring against the other! Particularly this of Cain has been much handled, but it could not be found,—no power of man could penetrate into it. How could it be, when the man, Adam, was not made, no nor Cain, which is the same being?

We have now shewn how, and why it was said, the man is become as one of Us, to know good and evil; good he knew in paradise, evil he knew in the fall, and became “a man of sorrows, and acquainted with grief,” according to, and fulfilling the word by Isaiah; and we have shewn, as we went on, how, by becoming the man of sorrows, and becoming acquainted

with grief, he is also the woman who travailed in sorrow and grief, having the gate of life shut upon him. Then the man might justly and truly be said to have become like two of Us, and when all righteousness is fulfilled in him, that is, when all things that were written in the Scriptures were fulfilled in his experience, then the child, the long-looked-for child, the Comforter is born. Then the man is become as *the three of Us*, for the Scriptures being fulfilled in the man of sorrows, is his Comforter after his sorrows, and it is the Holy Ghost, the Spirit of Truth, that guides him into all truth, for his departed life, or Holy Ghost, or Holy Guest, that was first breathed into him out of God, this life has now returned unto him in its fullness, power, and glory, and brings all things to his remembrance that his Creator said to him before his fall, and in his fall, thus guiding him into all truth. In his first state, or creation, he was man, next he is woman, then at last he is in truth, (i. e. the truth is born in him,) therefore that which is written is now fulfilled, viz. "Thus saith the Lord, I am returned unto Zion, and I will dwell in the midst of Jerusalem, and Jerusalem shall be called the city of truth, and the name of the city in that day shall be, the Lord is there." See Zech. 8 ch. 3 v. and Ezek. 48th chap. and 35th verse.

Behold then the man made in the image of God, male-female, and the Truth of all God's word brought forth; their child, the Son of Man,—he is therefore a Trinity. "There are three that bear record in Heaven, (in God,) the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness in the earth, (i. e. in the man Adam,) the spirit, the water, and the blood, and these three agree in one." Man is therefore now made, in wisdom, the Father, in love, the Son, and in truth, the Holy Ghost. "So God made man in his own image, in the image of God created he him, male-female created he *them*." (N. B. that the Him is also Them, the One is also Three, in the Revelation, and divine substantiality, or eternal life.)

And now let us see for what ends, and for what purposes, God has made his image and likeness on earth. First we observe that the outward and visible being is but the dust, clay, or ground, in which both the first and last Adam are revealed; the first a living soul, the last man, (or last state of the created being) a quickening spirit, the first man (or the man when first created) was of the earth, earthy, but the second man (or completion of the revelation,) the Lord from heaven. Or, in other words, the love in God, the Son of God made manifest in the flesh, destroying the works of the devil, (that is, destroying the works of the spirit that blinds,) for the first Adam, by his sin admitting evil into his created being, created a devil, for, the blending of evil with the created, pure life, turned man into a demon, cast him into the eternal darkness,—his light was extinguished, which is signified by the deep sleep; he was totally blinded to all good, as it is written, "Who is blind but my servant, or deaf as my messenger that I send? Who is blind



as him that is perfect, or blind as the Lord's servant, seeing many things, but thou observest not, opening the ears, but he heareth not. The Lord is well pleased for his righteousness sake, he will magnify the law, and make it honourable."

In his fall his light was totally extinguished, then was he in the belly of the fish, in the belly of hell: sin then reigned unto death in him. But it must be remembered that it is written, that as sin reigned unto death, so grace must reign, through righteousness, unto eternal life, by the revelation of the last Adam, the quickening spirit.

Then has the created being dominion over the fish of the sea, (i. e. over the devil,) because God said he would punish Bell in Babylon, that is, God would punish corrupt nature to its destruction, by putting it to confusion, which is meant by Babylon and punishing Bell in Babylon. Again it is said, alluding to and prophecy of the same thing, in the 27th chapter of Isaiah, thus: "In that day the Lord with his great, and sore, and strong sword, will punish leviathan, the crooked serpent, even leviathan, the piercing serpent, and will slay the dragon that is in the sea." So when this prophecy is fulfilled in the revelation of Jesus Christ, corrupt nature punished and destroyed, then man has dominion over the fish of the sea, which is the root of evil, and he has dominion over the fowls of the air, that is, over all falsehood, all false doctrines, and tormenting thoughts which false doctrines beget in the human mind, over these he has the dominion, because the truth of God is by God revealed in him, therefore is he said to be lifted up from the earth; he has dominion also over the cattle, that is to say, he has the command of the recorded word, through knowledge, by means of the experimental revelation, the cattle are given into his hand. He has dominion over all creeping things that creep upon the earth, that is, in the heart of man, the spirits of fear and unbelief, as it is written, "We have not received the spirit of bondage again to fear, but we have received the spirit of adoption, by which we cry abba Father, the spirit itself bearing witness with our spirit that we (three) are the children of God." And now in this God is glorified, and well pleased, because he hath fulfilled his word, "Let us make man in our image, after our likeness, and let them have dominion," &c. &c. Thus then is that word at length fulfilled, which saith, "This people have I formed for myself, they shall shew forth my praise." See how positive is this declaration of God by the prophet, "They shall shew forth my praise." Then so it must be, and no power can prevent it.

We have now shewn you one of the ends for which man is made in the divine image, viz. to have dominion over all that is by God termed or called evil; then, having dominion over evil, righteousness, truth, and grace are risen to reign,—grace, the favour of God, reigns through righteousness unto eternal life, through our Lord Jesus Christ, being manifest in the flesh. Then man is made in the image of God, having the truth in him, to be the teacher of divine truth to all others that will accept

the truth, that they that hear may have life through the truth. And the Lord Jesus Christ, in the flesh, is the mediator between God and men, that is to say, he, the Son of God, is the wisdom and light to enlighten men's minds in the knowledge of the truth, so reconciling them to God, who is light, and establishing them in the certainty of having everlasting and eternal life; and this knowledge is the source of all happiness, and is the kingdom of Christ and of God on the earth, for which prayer was always made in these words, "Thy kingdom come, thy will be done on earth as it is in heaven, deliver us from evil," &c. Then let all people rest assured that God would never have given the words of that prayer, by inspiration of his Spirit, if he did not mean to fulfil the word according to the desires and wishes expressed in the language of the prayer, *in the end*. God indited the prayer, "Thy kingdom come," &c. with "Deliver us from evil," because he did intend from eternity, from everlasting, to raise up his kingdom in the end, and that it should rule over all, and that man should at last be delivered from evil, though at the first he must be made subject unto vanity.

Upon the whole that we have written, we remark first, that the word recorded in Genesis prophecies of what takes place in the end, though it is written in the shape of a history of past events. God is mystically speaking of the beginning, and of bringing forth, and bringing forward, *the world to come*. God is speaking of the new heavens and new earth, wherein righteousness should dwell at last, and the Spirit shews that it is then, at the time of making the new heavens and new earth, that man is made in the image of God, which we have already shewn, is a trinity, of whom you read in various parts of Scripture. First, see these following words, Isa. 19th, 24, 25 v. "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel, mine inheritance." Here the man, God's image, is set forth by Egypt, Assyria, and Israel, and by those words is set forth and expressed the nature of the threefold life; and let the words Egypt, Assyria, and Israel, be understood in their hidden, mysterious sense, and as God meant them to be understood, and it will be found that they contain in them all the doctrine already brought forth in this tract respecting the triune life which God creates a man in, to fulfil his purposes, and the Scriptures of the prophets, who prophesied before hand of the sufferings of Christ, and of the glory that should follow.

We now conclude, leaving this subject to your judgment, to judge whether or not, (by the opening of the dark mysteries of man's being made in God's image, and the dark mysteries of the fall) he that should come is come, and whether or not all men to him should give heed.

Signed, **LUCIFER**, (that is a Bringer of Light.)